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RESERVE
STORAGE

THE MISSIONARY HERALD

VOLUME LXXIV.—NUMBER 8

AUGUST, 1878

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THE MISSIONARY HERALD.

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WHY SEND THE GOSPEL TO JAPAN?

BY REV. M. L. GORDON, M. D.

IN answer to this question I reply :

1. *Not to civilize its people* ; although Christianity is giving, and will more and more give to even this, one of the most civilized of heathen nations, a far higher civilization than it has yet known.

2. *Not to give them Western science* ; although Western science, the product of the free institutions and free thought which Christianity more than any other religion fosters, is almost infinitely superior to anything of the kind which Japan possesses.

3. *Not to teach them agriculture, engineering, mining, navigation, and similar arts* ; though Christian men have been their best and most honored teachers of those arts.

4. *Not to give them telegraphs, railroads, steamships, light-houses, docks, arsenals, a mint, educational, postal, and police systems* ; although all these things have been adopted, almost without modification, from Christian nations.

5. *Not to teach etiquette to this people, in a sense justly called the politest people on the globe* ; though a pure Christianity will add to Japanese etiquette the two essential elements of true politeness, — unselfishness and sincerity.

6. *Not merely to give them a higher system of morals* ; although the, in many respects, admirable codes of Buddha and Confucius are acknowledged to be inferior to that of Jesus Christ, and to-day the professors and text-books of moral philosophy in the imperial Japanese schools are from Christian lands.

7. *Not to quicken the hearts of Christians at home* ; though experience has shown that there is nothing better for the spiritual life of the churches than activity in foreign work.

Why then send the Gospel to Japan ? — *Why send it anywhere ?* Largely on account of three facts :

1. Because the human heart is everywhere deceitful and desperately wicked. The Japanese have culture, refinement, and politeness in a high degree ; but

these qualities are, in Japan, as well as in ancient or modern Athens, often associated with great personal corruption. A young Japanese, with a motive to an extent avowedly selfish, promised a friend to give Christianity a candid examination. Circumstances threw upon me the responsibility of guiding him in that examination. After some doubt, hesitation, and prayer, as to the best course to pursue, I began with him the third chapter of John. Those two grand chapters, the third and fourth, took hold of him as with divine power. I well remember him, as he came in the prime of youthful manhood. He had rank, position, a handsome face and form, a pleasing address, a cultured mind. He spoke the English language with fluency, and he would have been acknowledged a gentleman anywhere. And yet I remember, also, that as we took up verse after verse of those searching chapters, the first strong exclamation that burst from his lips was, — "Oh, sir, we Japanese are guilty of things of which it is a shame even to speak in the presence of you foreigners!" And I have good reasons for believing that it was the sins of his own heart and life that he was confessing.

2. A second fact is the necessity, for the life that now is and especially for that which is to come, of a change in these corrupt hearts.

Let me call another witness from Japan, the blind Yamamoto, of Kioto, one of the best and wisest men, and one of the purest patriots in the empire. Although perfectly blind, and so lame that he cannot walk a step, he is the honored friend of some of the first men of the land. Go, as I did three years ago, to his humble dwelling. He is brought in from an adjoining room and set down on a chair near you; and he at once begins to speak of his hopes and desires for his beloved country.

"I like," he says, "your railways, your telegraphs, your steamboats, and all your wonderful machinery. I rejoice that your science and philosophy are being taught in our schools. I long to see the day when your humane laws shall be in force throughout the empire. But Japan needs more than these things. *The hearts of the people must be changed. The hearts of the people must be changed.*"

Nor did he stop here. His mind at once went on to the third fact, which I desire to mention as a reason for sending the gospel to Japan, namely, —

3. Christianity alone has power to change the heart.

"Buddhism," said Yamamoto, "is a bundle of lies; and admirable as are the teachings of Confucius, they are insufficient. I believe that Protestant Christianity alone has power to change the people's hearts."

Who will say that he is not right? And who will say that we have not here good and sufficient reason for sending the gospel to Japan?

A few weeks ago I heard one of our most honored preachers tell the young men of Boston that there are two thoughts which Christians of America must wholly eradicate from their minds; and I want to repeat his words here, with a still wider application. The first is, that there is anybody, anywhere, too cultured and refined to need the gospel. The second, that there is anybody, anywhere, too low and degraded to be reached and saved by the gospel.

We send the gospel to Japan, then, for no new, no temporary, no local reasons, though such reasons could be easily named. We send it for reasons as old, aye older, than man himself. We send to the Japanese the gospel of

Jesus Christ for the same reasons that our infinitely loving Father sent his only begotten Son into the world, — “that whosoever believeth in Him may not perish but have everlasting life.”

THE PRIDE OF THE CHINESE OVERCOME BY WESTERN SCIENCE.

BY REV. CHARLES HARTWELL.

THE national pride of the Chinese rests on a natural basis. They are more numerous than any other nation on the globe. They are a very ancient people, have had a remarkable history, and have a language and literature peculiarly their own. And besides these sources of pride, patent to all, the Chinese are proud of the type of their material civilization. Soon after I reached Foochow, a native teacher told me that the Chinese were accustomed to regard themselves as superior to other nations, because, while other nations ate with their fingers, the Chinese ate with chopsticks! Now we may think silver forks an improvement on chopsticks, but the Chinaman was correct in considering his civilization higher than that of the Brahmin of India who eats with his fingers. And perhaps there are some among us who decry the low social standing of the Chinese, who would do well to recollect that while our ancestors were still rude enough to take up their food with their fingers, the ancestors of the present Chinese were cultivated enough to eat in a more civilized manner.

But the Chinese are proud also of their bedsteads. They sent one, elaborately carved, to our Centennial exhibition two years ago. I have seen one belonging to a wealthy nian near Foochow, said to have cost about seven hundred dollars. Poor people there, who cannot afford from five to fifteen dollars for an ordinary bedstead, with rattan bottom, have two wooden stools with boards upon them, on which they spread their beds and mats to sleep. Those who are unable to purchase good chairs, have bamboo or wooden stools to sit upon. They do not sit or sleep upon the floor, as do the people of India on the one hand, and the Japanese on the other. Not only are the Chinese the only heathen people in the world that use chairs and bedsteads, but they have the highest type of civilization found on the continent of Asia, excepting where European civilization has been introduced.

The Chinese, too, are a good people physically and mentally. When they emigrate to the countries and islands south of China, they go as merchants, and often monopolize the trade. During late years I have often been asked if the Chinese who came to America were merchants here also. And now that they have come in contact with people from Christian lands, they do not find themselves very much our inferiors in native mental ability. The Chinese diplomatists have, thus far, generally found themselves able to cope with the representatives of western nations, — and the boys who have been sent to this country for education take good rank in our schools in the valley of the Connecticut. It will thus be seen that the Chinese have reason to congratulate themselves on their mental ability.

In view of all these facts, it is very natural for them to be proud of their position on the Asiatic continent, and of their cultivation as a people; and thus to be in an attitude of mind peculiarly unfavorable for their reception of the gospel at the hands of foreigners. I have frequently heard of literati who have said that the teachings of Christianity are good, "but the difficulty is that it is brought to us by foreigners." It is an offense to them that they have to receive the truths of the gospel from foreign missionaries.

But the introduction of western science and improvements tends to overcome this prejudice. Not only, as in other countries, will western knowledge correct false views of physical science, and heathen ideas of divine providence, but it will convince the Chinese that there are points in which Christian nations are superior to themselves, and so will help to make them more willing to receive the truth from us. After China had been forced open to foreign intercourse by war, and especially after their fifteen years' rebellion had been suppressed by foreign arms in the hands of soldiers drilled and led by foreigners, they saw the value of our military science; and in several places established armories, arsenals, and ship-yards, under foreign superintendence. At Foochow, last June, they launched their twentieth steamer. One, a frigate, has been under command of a captain in the British navy, in the employ of the Chinese government, with another British naval officer to aid him. The gunboats have Chinese officers, as well as men. Steamers, too, are taking the place somewhat of the traditional junk, for commercial purposes. A year ago the China Merchants' Steam Navigation Company had thirty-three fine steamers running up and down the coast and up the rivers of the empire. At Foochow they have an English school to train young men for the Chinese navy, and a French school to teach different branches of civil engineering. A torpedo school was established there some three years since, to instruct in the manufacture and use of naval torpedoes; but this was afterwards removed to Tien-tsin. We had a school of telegraphy there for a year, but it has been given up. The telegraph line on the island of Formosa, opened last October, was operated by Chinese taught in the telegraph and torpedo schools, and they were able to send messages in both English and French.

Some complain that the Chinese are slow in introducing foreign improvements; but they are a practical people, and will introduce them as fast as they see how to utilize them.

These improvements will not convert the Chinese to Christianity, but they will open the way for them to receive the gospel. A little over a year since, after I had held a conversation with an educated Chinese, he told a native preacher that in former years, when missionaries came to his city to preach, and sometimes told of railroads, balloons, and telegraphs in foreign countries, he did not believe a word of what they said,—he thought it was simply boasting on their part,—but now he knew that their statements were true. And this man, as the preacher thought, but represented the former general skepticism of his countrymen respecting the superior knowledge of Christian nations. Yet the Chinese are now sending students abroad. They have one hundred and twelve in this country, who are being educated to introduce western science into China. And some two years since they selected about

thirty of the graduates of the English and French schools at Foochow and sent them to England and France to complete the ireducation. Those sent to England are to study two years, and then serve two years in different ships of the British navy, to fit themselves for naval commanders. Those sent to France are to have four years of instruction, to perfect themselves in different branches of civil engineering. The Chinese, too, are sending ministers and consuls to foreign countries, and this will result in much good.

But, to show that all the skepticism as to the superiority of Western nations over themselves has not been removed, it is reported in late papers from China that after the government had ordered an edition of several thousand copies of the report of their minister to England to be printed for circulation among officials, before half of them had been distributed a censor memorialized the throne recommending that the publication be suppressed. He said that the representations given of foreign countries were so complimentary that the statements of the minister would tend to make the people of China think less of their own government than they had done, and so the public good required that the circulation of that report should be discontinued.

But the Chinese government is much better disposed towards the residence of foreigners in their country, and towards the work of Protestant missionaries, than formerly. They now begin to understand that our aims are different from those of the emissaries of Rome; although, officially, they cannot discriminate between us and them in their general mode of treatment. The murder of Mr. Margary, a gentleman connected with the British consular service in China, which occurred a few years since, and was probably instigated by Chinese officials in the southwestern province of China, nearly led to a war between Great Britain and China; and since the arrangement of the difficulty the government officials generally realize more than formerly the necessity laid upon them to protect all foreigners under their jurisdiction.

A year since missionaries were assured, by officers of foreign governments, that now is the time to enlarge missionary operations in China. For the present, at least, we may expect few impediments to be thrown in our way by Chinese officials, and the country is comparatively open before us. Now is the time, therefore, to increase our efforts to give the gospel to the many millions of that empire who have as yet never heard it.

EXPENSIVE CHARITIES!

SOME time since a young Armenian called at the rooms of the American Board, to obtain a recommendation to the churches and friends of missions for aid to enable him to return to his own country. He had been here eleven years, wholly supported by the charity of Christian friends, save as he had collected some small sums by occasional lectures on the manners and customs of his people. After preliminary studies he had been through college, a theological seminary, and a medical course, at an expense to the Christian public of from \$300 to \$400 a year, or, in all, of from three to four thousand dollars.

He was now planning to return to practice medicine for a livelihood, but must have help to get back. He had been aided largely by friends of the American Board, in view of his intention to return as a preacher, and was still professing this purpose, while intending to use his medical knowledge to secure the necessary means of support. Without questioning his good intentions, or noticing the failure of others who have made like professions and received similar aid, it is well to look carefully at this sort of charity.

This man had received aid from the friends of missions that he might preach Christ to his fellow-countrymen. The amount spent on him would have sufficed to carry fifteen or twenty picked young men through two years of preparatory studies, and three years of special training at one of the mission theological seminaries, — either at Marsovan or Harpoot, — and would have sent them out thoroughly grounded in a knowledge of the Scriptures, and in the first principles of science and history, and relatively as well fitted to preach to their countrymen as the graduates of our seminaries here are to address American congregations. Admitting that this Armenian managed to get along on \$200 a year, his eleven years would foot up \$2,200, and he had still to find money to pay his expenses home. But the expense of a student at Marsovan or Harpoot is only \$40 a year, and for five years of study is only \$200. Which, then, is the wisest economy, to educate eleven men on the ground, or to support one man here, with all the uncertainties of the case?

But it may be said there are great advantages to be gained by students here aside from mere book knowledge. Yes; and great disadvantages, too, — from the adoption of American habits and style of living, such as will separate them from their own people and disqualify them for humble, self-denying work in their behalf. In some instances, men who have *completed* the ordinary course of study at our mission schools, and have given evidence of marked ability and ripe Christian character, are advised by the missionaries to come to this country for a year or two of special study, just as graduates here go to Germany, in order to prepare themselves to take positions in our colleges and seminaries. These are exceptional cases, and, in such cases, any assistance given is wisely bestowed, and is in accordance with the judgment of those most familiar with the wants of the field. A few others there are, who come here at their own charges, or who are ready to work their own way, asking nothing in charity, and these are deserving of respect and esteem. But not so the crowd of irresponsible adventurers, on whom funds are too often wasted, or at least in great measure lost to the good cause.

Another expensive charity is the aid given to irresponsible individuals, who, not content with receiving their proportion of the funds at the disposal of the missionaries, come here to ask for special contributions for some particular church or community. A strong case is made out, sympathy is awakened by the personal appeal, money is given, and one native church or community out of *hundreds equally deserving* is helped, *and really at the expense of all the rest*. Funds are thus kept from going into the treasury of the Board, and from a wise and well proportioned distribution by the missionaries in charge. But this is not all. Much that is given is required for the expenses of the collector, or wasted on ill-advised enterprises; and other communities are made dissatisfied, and led to send off their agents to get aid in the same way, instead of

trying to help themselves ; or worse, perhaps, they complain of the missionary for holding back the funds that "the rich churches" in this country are ready to give for the asking.

In these times, when our missions are suffering for the want of means to help the most deserving objects, and are too often hindered in their plans and efforts by the retrenchment insisted on by the churches acting through the Board, it is simply too bad to see this unwise expenditure, not to say waste of funds. More than this, it demoralizes the native communities, and tends to thwart the efforts of missionaries to build up vigorous, independent, self-supporting churches of Christ.

A VETERAN WORKER.

REV. TITUS COAN, of Hilo, Sandwich Islands, writing to the Secretary of the American Board, on the 18th of March last, says of his strength in old age, and his continued labors : "Though I am seventy-seven years old, my strength has been wonderfully preserved. As I may too often have said, — I hope and trust without boasting, but to magnify the grace of God towards one who is 'less than the least of all saints,' — I am still able to preach three times on the Sabbath, besides spending an hour or more in Sabbath school, and another hour in my church session ; and if it were called for, I could preach twice on every day of the week. I usually rise at about six o'clock, A. M., and retire about ten P. M., and during these sixteen tropical hours I am constantly busy about something, very rarely lying down, or taking a siesta during these hours. I love preaching, teaching, and laboring in pastoral duties. These are my *life*, and I verily believe that, to be 'laid on the shelf,' or 'honorably retired,' or, in other words, 'to rest during the balance of life,' would only be to shorten that balance, and to render it restless and unsatisfactory. My conscience, my reason, my observation, my Bible, my experience, and, if I mistake not, the voice of my beloved Lord, all call me to 'work while the day lasts,' and to 'do with my might what my hands find to do.'

"For more than thirty years we have watched, and prayed, and fought the Romanists in this field, not with 'carnal weapons,' but with 'the weapons of our warfare ;' and many of their strongholds have come down. Their little grass hovels and school-houses in Hilo and Puna, dedicated to their calendared saints, and proclaimed in Lyons, and over the world, have, in many cases, been 'blown away as dust.' In our town the Papists have made many and earnest and continuous assaults upon us, and they are still using all the arts in which they are trained to make proselytes ; but I am not aware that they have taken one member from the church of Hilo for five years. Nor do they gather in members of Protestant families that are out of our church. They labor hard to draw in any members of our church who are under discipline, or who are cut off from our communion, but even here they usually fail. For a long time they have had three priests in our town, — a trio made up of a Frenchman, a German, and an Irishman, — and at present they are hunting and fishing hard to draw the children from our government school. They flatter, make great promises and bold assertions, and they succeed in persuading some of our fool-

ish parents that their children will learn English much faster and better in their school than in ours, while they promise not to interfere with their religious principles. They are here, as everywhere, very subtle, and they get some of our children to *try* their school, while they do not attend their church; and some of these children have come back to our schools. This schooling is an old trick of theirs; but it has never succeeded to any great extent, and their school is now small as compared with ours. We have in our town about 240 Protestant pupils in our schools, while they, as I am told, have about forty, and their congregation does not begin to compare in numbers with ours, to say nothing of the strength and intelligence of our foreign church and congregation.

"Not unfrequently strangers come into our assembly on the Sabbath, and leave with the remark, 'You have a large congregation;' and even one of our own brethren from another island, and one who is inclined to see clouds, observed to me as he came out of church, 'Why! Brother Coan, I had no idea that you had so large a congregation.' Our outside chapels are usually well filled also, sometimes crowded at four o'clock, P. M., on the Sabbath. Of these chapels we have six within four miles of us, besides the prison, and several other places where we have occasional meetings. In our several Sabbath-schools we have about 150 pupils.

"Our monthly contributions continue to come in well. For the first quarter of this year they read thus: January, \$122.90; February, \$118.80; March, 110.00; total, \$351.70."

Mrs. Coan, adding a few words to her husband's letter, says: "I think if you could see the vigor of this man; could follow him in his daily walks among his flock; could hear the strong voice and the earnest words he utters on the Sabbath (only two Sabbaths in all these forty-three years has he failed in Sabbath duties, and then from temporary illness); could know of his constant oversight of his parish; you would marvel, and bless the Lord that such a measure of strength and grace has been given him for the work he loves."

A MOST PAINFUL ANNOUNCEMENT.

"THE Foreign Missionary," of the Presbyterian Board, for July, states:—"Several young men, impelled by the Holy Spirit and a sense of duty, have offered themselves to the Board to go to different fields as laborers. These are choice young men as regards ability, earnestness, and devotion. They are greatly needed in the places to which they have been designated. The hearts of the weary and the wan have been rejoiced at [the prospect of] their coming, and a waiting work is ready to welcome them. Preparation, on their part, has been going on for an early departure after finishing their theological course. Their thoughts and plans, and those of their friends, have been directed to this; but as the time has drawn near for leaving home and dear ones, they are met with the unexpected announcement that there are *no funds in the treasury to send them, and that they cannot go to their chosen work.* This is to them an unanticipated and sad blow, but it tells of a sadder state of things in the church at large.

"The Board, in view of a heavy debt, and no light from the Assembly as to its removal; in view of the great falling off in receipts, and no cheering signs from the churches and the ministry, of improvement; and in view of the continued financial depression in the country, and the heavy losses experienced by many of the best friends of the cause, has, after due and painful deliberation, concluded to send out no new laborers unless special funds are provided for the same.

"This is a new chapter in its history since the reunion. The voice of the Church, and that of Providence, has been to go forward, and when suitable candidates offered, to commission and gladly send them forth where they were so much needed. This is now arrested. Several have died at their post, but their places cannot now be filled; others have had to retire from the field to rest or to remain at home, but the vacancies thus made cannot be supplied. The Church is unable or unwilling to furnish the means, and by this act of the Board, contraction, not expansion, is now the governing law of its great missionary operations, unless a more liberal spirit is speedily witnessed, and a grander loyalty to the cause is displayed on the part of the people of God.

"The Board, in view of the great deficiency of the past year, is unwilling to assume the responsibility of sending out the noble men and women who are under appointment; it is therefore thrown upon the churches to say whether they shall go or remain at home; whether the work abroad shall be arrested, and the cause suffer an irreparable loss. . . . This simple statement of facts is an appeal in itself—an appeal that should reach heart and conscience, and an appeal that should be prayerfully weighed."

SHALL WE CLOSE THE YEAR WITH ANOTHER DEBT?

THE answer to this question depends upon the wishes of the churches as expressed in their regular donations for the financial year terminating August 31st. Those whose contributions equal or exceed their average for the last two years, vote "No." Those whose contributions fall below this average, vote "Yes." So many churches are unable to make complete returns to the treasurer until the month of August, that it is not easy yet to predict the result. We can only report that for the ten months closing June 30th, our total receipts, after cancelling the debt, are about \$15,000 less than for the same period last year.

When we remember that the regular donations last year fell below those of the preceding year \$16,663, and that this constituted the increase of debt, it does not seem to be the appropriate method of expressing gratitude for the great deliverance at Providence to permit the regular donations for the present year to drop to a still lower point, thus making another debt almost inevitable. It is easy to prevent it. *If the pastor and officers of each church will make it sure that their own church contribution equals or exceeds that of preceding years, all will go well.* There are reasons for such a movement as this more potent than those which are connected with the amount of money received into the treasury. A general decline in benevolence continued for two or three years, and extending through a considerable number of the

churches, notwithstanding the imperative calls of divine Providence summoning us to advance, is ominous as related to the future.

If gifts do not increase somewhat in proportion to the expansion of the work committed to our trust, we must contract the work to the narrowness of the gifts, with what serious damage both to the missionary work abroad and to the Christian character of churches at home, who can tell?

On the other hand, should we be able to report this year that, notwithstanding the stringency of the times, there has been a general advance in the regular contributions of the churches, in addition to the extinguishment of the debt at the commencement of the year, so that no new debt has been incurred and we are prepared to move forward with good courage toward the waiting future, will not the animating impulse be felt throughout all the churches both at home and abroad?

Dear brethren of the ministry and of the churches, may we rely upon your fidelity to make this result sure as far as your responsibility extends in your own churches? Permit us to record your answer to the question at the head of this article by such an advance in this year's donations as shall constitute an emphatic "No."

ITEMS FROM THE MISSIONS.

MR. LOCKE, of Samokov, *European Turkey*, announces the return of Mr. House and family of that city, on the 15th of April, after an absence of 212 days. Mr. and Mrs. Clarke returned on the 18th of April, they also having been absent 212 days. Owing to the presence at Samokov of Messrs. Locke and Jenny, while all others of the mission circle were away, the property, both of the Board and of the missionaries there, had been kept in safety, — "neither destroyed nor stolen." One new member was received to the church at Samokov in May, from Tartar Pazarjik. Two were received in January, from Kastenets.

DR. RIGGS, the venerable translator at Constantinople, states in a letter dated May 28th: "I am happy to say that through divine favor our committee have been brought to the conclusion of its work in preparing the manuscript of the Turkish Bible for the press. On Saturday last, after finishing the revision of Malachi, we united in a prayer of thanksgiving, committing our work to the blessing of the author of the Bible. To this our Turkish helpers responded with an audible Amen. I asked them, in view of our having gone together over every sentence in the Scriptures, whether these appeared to them like the words of men or of God. They responded promptly, 'Of God.'

"The printing, both in the Arabic and in the Armenian character, has reached the latter part of Isaiah, the New Testament being already printed, so that we trust the entire Bible, in both characters, will be published in September. Another edition in the Armenian character, in larger type, with references, is in press, and has reached the latter part of Deuteronomy."

MR. MONTGOMERY wrote from Marash, *Central Turkey*, April 26th: "The state of the country is deplorable. The government seems paralyzed, or wholly in the hands of unscrupulous rings, who do nothing but plunder the people. Every road leading out of Marash is infested with robbers, and robberies and murders are reported almost every week. I am afraid we shall not be able to make our tours to the mountains again this year."

A BRIEF note from Dr. Thom, of Mardin, *Eastern Turkey*, dated April 30, says: "I wish I had time to write, and you had time to read, about the work as it is opening up in Jebel Tour, and the persecutions the people have to contend with from those around them. If we were able to give protection to those who have declared themselves Protestants, the whole people of Jebel Tour, it would seem, are ready to come over, — Mussulmans and all."

MR. JAMES E. TRACY, of the *Madura Mission*, wrote from Tirupuvanam, April 17: "In several villages new congregations are offering themselves for instruction; they come faster, indeed, than I can get men to teach them. A catechist told me a few days ago, that in a village four miles from Essaly, nearly twenty families were eager for instruction. So it is. The work is growing, and the great need is of faithful pious men, to go in and occupy the field." On the 4th of May he wrote again: "I cannot tell you how thankful I am that my Tamil is coming back to me so fully. The last Sabbath at Tirupuvanam, just four months from the day of my father's death, I preached in Tamil, and administered the sacrament of the Lord's Supper, after receiving to the church, on profession of their faith, six persons."

MR. DAVIS, of *Japan*, wrote from Kioto, May 13, respecting the refusal of officials to give permission to the new lady teachers to reside there, saying: "I write simply to state, that the situation remains unchanged here, so far as the opposition of our heathen governor is concerned; but some of the most influential men in the empire are at work to overcome that opposition, and it is only temporary. Even should it last it can make but little difference to us. In fact, I think that it will advertise our schools and Christianity, so that we shall gain more than we shall lose. The city is virtually open to foreigners. . . . With the school increasing, with the outstation work all around the city budding into churches, with the whole country, as it were, waiting to hear, as brother Atkinson is again demonstrating, we feel more and more that now is the time for action, — for a decided, vigorous, onward movement."

Letters of a later date in May, just received, announce that Mr. Taylor has been ordered away from Kioto by the local government, on the ground that he had practiced medicine, which he had been forbidden to do, as he had permission to reside there as a teacher in the school simply. He was expected to leave on the 5th of June.

MR. LOGAN, of the *Micronesia Mission*, wrote from Ponape, April 16: "We are experiencing a time of spiritual coldness. Our senior deacon has wandered away from us, and we have been compelled to excommunicate him."

It is a sad case, but we are encouraged by the steadfastness of others. We have favorable news from the westward. The isles are waiting for God's law. Several new islands are anxious for teachers, and it seems likely that the door is open, or will be as fast as we can enter in, to all the islands as far west as Yap."

The "Morning" Star left Honolulu again, for Micronesia, June 10.

LETTERS FROM THE MISSIONS.

Zulu Mission — Southeastern Africa.

A LETTER from Mr. Taylor, dated March 14, touches upon several matters connected with the condition of the Zulu people, and the interests of the mission work.

SMOKING HEMP.

"One of the native men on this station having lately died, an inquiry into the cause of his death reveals the existence of a practice in our Christian villages which we hoped was confined to the heathen kraals, — one calculated, unless opposed, to retard our work. I refer to *smoking wild hemp*, which is exceedingly deleterious to the system, producing at times an excitement not unlike that of delirium tremens. We have to warn our church members frequently against the custom; but, like that of drinking ardent spirits, it is hard to get rid of when once begun. The death above referred to was attributed directly to the use of some strong hemp, and so obvious was it to all the people on the station that no one denied it. This gave me an opportunity to discourse very plainly on the importance of glorifying God with the *body* as well as the *soul*, and I am glad to say that smoking hemp is checked, if not banished."

ZULU WAILINGS — WITCHCRAFT.

"*March 16th.* While I am writing, a cool breeze from the Indian Ocean refreshes our warm bodies (the thermometer stands at 90° in the shade), but it brings with it sounds which grate painfully on our hearts. Zulu wailing for the dead is doleful at all times, but the uproarious and angry shouting of thirty or more men and women assembled under

a tree in front of our house, is more so. A 'witch' case has been tried, and having fallen through for want of evidence, the effervescence of wrath displayed by the disappointed accusers, culminated in the loudest and most fearful imprecations.

"Had the accused party been pronounced guilty, the native judge would have inflicted no other penalty than a fine, for the Natal authorities now visit with severe punishment those who resort to clubs and spears in the settlement of such cases. It was not so twenty-five years ago. Well do I remember a man rushing into my house one stormy night, all covered with bloody wounds, and thankful that he had a 'city of refuge' to which he could flee. The gospel and the strong hand of British law have put a stop to such scenes in this colony; but in *Zulu land* proper, on our northern border, witchcraft, and murders in consequence, were never more common than at present. A man happens to have a large herd of cattle. His neighbor, not so fortunate, is envious, and with Satanic cunning plots his destruction. A death occurs, and the wicked and avaricious plotter accuses the rich man as the cause. Having obtained the connivance of the *king* in the matter, who is ready to sacrifice his people for the sake of gain, the plot is successful — the executioners are dispatched at night to slay the innocent and take his property, which his royal personage shares with the accuser."

ZULU WAR-CLOUDS — SAFETY IN NATAL.

"Scenes like this are said to be of frequent occurrence in those 'dark places,' and doubtless the chief reason why his

sable majesty desires to rid himself of Christian missionaries, as he is trying to do, is the fact that they are observant of his character and deeds. Whether he will venture to cope in warfare with the Europeans is a question we cannot now answer. Our Lieut.-Governor has sent commissioners to mediate in a quarrel between Zulu land and the Transvaal, but it is the general opinion that the savage chief will not respect a treaty, if one is made. Should this be the case, British troops, now on the border, will have orders to march into that territory, and then we may expect the same confusion and bloodshed that is now being witnessed in Kafir land. We still hope that quiet will continue in this part of the Queen's dominions, and that Zulu land will be opened for the free progress of Christianity and civilization without the horrors of a Zulu war. One after another of the heathen dynasties in South Africa crumbles to pieces, as it comes in collision with European powers, — and the tyrannical government of the Zulu monarch will probably not be an exception.

"It is a matter of thanksgiving that we are permitted to labor year after year among the thousands of Natal Zulus undisturbed. The English Government affords us protection, and grants us substantial aid in our educational and evangelistic work. The homes of the Zulus are accessible, and nothing hinders us from proclaiming the gospel. What we long for is the work of the Spirit, in order that we may see our native churches actively engaged in mission work, and the heathen coming to us with the question, 'What must we do to be saved?'"

European Turkey Mission.

A WINTER AT SAMOKOV.

It will be remembered that after the mission families retired from Samokov, in the autumn of 1877, it was thought best for Mr. Jenney, of the Monastir station, to join Mr. Locke at Samokov. Messrs. Clarke and House having now returned, with their families, Mr. Jenney was released, to resume labors in his own

field. He wrote from Monastir May 23, giving some account of his experience at Samokov and on his journeys to and from that place. Some extracts from his letter will be given here:—

"Home again, safe and sound, for which I do not cease to render thanks unto the Giver of all good. How strange and varied has been my experience in the last six months. . . . To those in safe America, last January rolled by merrily, but to two of us in Samokov hours seemed days, and days weeks. At times frail nature would become discouraged, and it seemed as if all must go; but when the soul looked above, the sweet assurance came — 'He that keepeth Israel neither slumbers nor sleeps.'"

"Our property in Samokov is as it was six months ago. Evil eyes have been upon it, but he who led Christians in America to construct those buildings, kept them as foundation stones in the new *régime*. I love to think of the leadings of Providence, and while it has been hard for me, yet I have seen the hand of an all-wise, loving Father from first to last. . . . God knew what was best, and planned all, sending Mrs. Jenney to America that I might go to Samokov. Humanly speaking there was no other alternative, and my military experience prepared me for that work. No one who was not there can understand the perils of the hour. Had Mrs. Jenney been here I could not have gone, and I think that the Board would not have had to-day one building there had we not stayed by Brother Locke could not have held out alone, as he has often said. He was too much worn out, and had he attempted to remain alone he would have been a broken-down man now."

THE RETURN—LABORS BY THE WAY.

"On Monday, April 15, Mr. House and family returned to Samokov. On the following Thursday Mr. and Mrs. Clarke arrived; and my work in that place was finished. On Saturday, April 20, I left for Kustenets, five hours distant. For four days I labored with the people there, holding two Bible readings each day. The themes were Lying, Sin,

Love, and Prayer. As you know, Orientals lie as easily as water flows down hill. Hence I everywhere give Bible readings on this theme. I was pained to hear the facts, but pleased to see the frankness of the Christians as one after another confessed this sin. Almost all seem to think that there are times when it is permitted to falsify, but every one agreed at last with the word of God, that this is never allowed. On the themes 'Sin,' and 'Prayer,' there was much heart-searching, but none equaled the two hours we spent on the theme 'Love.' Matt. vii. 12, and Rom. xiii. 10 were discussed, and the Oriental mode of doing business was disclosed. Thus I had become acquainted with the life of each one, and knew how to question them individually. Every ten or fifteen minutes some one was asked to volunteer a prayer, and as the time advanced the prayers became more earnest. God sent a heavy rain storm so that the people could not work in their fields, hence they had plenty of time to think. I could not obtain more than five hours sleep at night, so eager were they to talk on one or another of these themes. . . . All seemed to feel that they knew more of God, and were more fully determined to work for the Master."

YAMBOUL.

"I spent one day in Tartar Pazarjik, and on Saturday, April 27, I reached Yamboul and received a royal welcome. On the Sabbath, as it was the Bulgarian Easter, I preached on the resurrection. For some time after the Russian occupation the room used for services was taken for soldiers; but on the application of the church it was at once given back to them. Outsiders, however, had not fully become acquainted with this fact, and this cause, supplemented by deep mud, made the audiences small. Generally the attendance is from one hundred to one hundred and fifty. Sabbath afternoon the themes 'Sin' and 'Lying' were discussed. The answers to questions showed the faithfulness of the pastor, and that his instructions had not been superficial. It was delightful to unite with one after another in prayer.

"The following Monday and Tuesday were spent in visiting the church members and some friends. With each I had personal conversation, and I felt drawn to this dear people. . . . The regular Wednesday prayer-meeting was held, in which I gave a Bible reading on love. The church was tender, and as the truth wounded this one and that, there were deep searchings of heart, such as I have never seen before in Turkey. All thanked God for the hour, and none more heartily than the pastor. The Lord is rewarding him for his labors. That church alone has more than paid for all the labors in Turkey. Do missions pay? Oh, how can that question be asked by any sane man?"

THE WELCOME HOME.

"Fearing that Brother Baird might be in need of me, as Brother Locke was last December, I hurried on to Monastir. I reached Constantinople Friday night, and had time to shake hands with but few of my brethren, taking the boat for Salonica after dinner Saturday. At Salonica I found some Turkish soldiers on their way to Monastir, and came with them. This was of God, for it is very unsafe traveling anywhere, especially on this road.

"I was compelled to leave my horse in Samokov, for the direct journey from there to Monastir is *very* unsafe. Brother and sister Baird gave me such a welcome as only missionaries who have long been alone know how to give. The dear flock here were glad to see me also, and I felt as if I had reached an earthly paradise last Sabbath, as I gazed on the happy, earnest faces of an audience drinking in the words of life. I rejoice more and more that I came to Turkey and that I came to Monastir. This is a blessed work. Would that more would come and receive the blessings which God bestows on missionaries!"

PROSPECTS AT SAMOKOV—GIRLS' BOARDING SCHOOL.

Mr. House having returned from Constantinople to Samokov, wrote from that place on the 24th of May. Speaking of the Female Boarding School he says:—

"The developments since our return have surprised us all. The desire to avail themselves of the privileges of the school, on the part of friends, seems to be more wide-spread than ever; and without being fully aware of it ourselves, we had voted into the school so many new scholars that the number of pupils is now greater than it has ever before been (I believe) in Samokov, and there are others still who wish to come. My own judgment would be that the school should be filled up if the proper candidates present themselves; but we dare not vote in any more at present, except on full pay. Indeed we are exercised as to how we are going to make both ends meet with the present number of scholars, and the existing small grant. . . .

"In this school we have a fine opening for doing good and profitable work for Bulgarian girls. So far we seem to have the good will of the Russian authorities, and our relations with the Bulgarian authorities appear pleasant. The Russian governor of our city, yesterday, at the celebration in honor of Cyril and Methodius, — the famous Slavic missionaries, — spoke with emphasis of the call for the elevation of women among the Bulgarians. Brother Clarke and myself were present at this celebration in the 'Orthodox' school, and were treated with marked respect. Most of our students from both schools were in attendance, and we were not ashamed of their appearance. The teacher in the Orthodox Girls' School received her education in our school. She made a good address to the company assembled, which was very heartily *cheered* by the Russian governor, who remarked to me — 'She is from *your* seminary.' I was not sorry that he had before him what *he* thought good evidence of the good work of our 'seminary.' We are called to sow beside all waters, and we know not whether this or that will prosper.

"We have calls from almost every quarter for workers, — *preachers, Bible women, teachers.* The sale of Russian and Bulgarian Bibles and Testaments keeps up remarkably. On the whole, we thank God and take courage."

Western Turkey Mission.

AN ENCOURAGING TOUR.

MR. BOWEN, of the Manisa station, wrote on the 8th of May: —

"I have just returned from a long tour to the remote parts of our field. The season was not a good one for such a journey, but as a long time had elapsed since our last tour to those parts, and as the information that came to us was of such a nature as to make the tour very desirable before annual meeting, I finally decided to go. We encountered the very worst roads, and extremely disagreeable weather, and in one or two instances were exposed to considerable peril. But on the whole we succeeded in making the journey without great suffering, and what suffering there was, was far more than counterbalanced by the unexpected opportunities given us for work."

AUSHAK — AFION KARA HISSAR.

"In Aushak there was quite a manifestation of cordial interest and friendship, and during the two days and a half that we were there, we conversed with as many as twenty-five or thirty people, who are quite ready to receive influence from Protestant agencies. They beg that a preacher may be sent to them, and there are many communities from which such a demand would come with less force than from this.

"A journey of three days beyond Aushak brought us to Afion Kara Hissar. At last we have been able to occupy that important and interesting point with a work that bears an appearance of stability and permanence. A graduate in the last class at Marsovan, a *native* of Afion Kara Hissar, went there with his wife, the place having been left vacant some months by the departure of the former helper. He succeeded, after considerable delay, in securing a very suitable house, in which he himself lives, while one room is used as a place of meeting, and also as a schoolroom.

"The school for boys, which he started soon after his arrival, has proved a very important feature of his work, and in that

place at least must be ranked very high as an evangelizing agency. Forty boys were in the school, receiving instruction not only in reading and writing, arithmetic, geography, and grammar, but also in the Bible and catechism. All the members of the school are required to attend the Sabbath services; but to all these lads it has become a pleasure instead of an irksome task. The school is a *success*, and is exerting a most gratifying influence for good.

"Afion Kara Hissar has made decided progress during these past two years. There has been a regular attendance of thirty or forty people at the Sabbath services, and on the Sabbaths we were there we had the privilege of preaching to more than ninety. The preacher seems to be a truly consecrated man. We regret that his physical strength is not equal to his enthusiasm and energy. He has the confidence of the large portion of the Armenians, and by many is beloved. The five days we spent there were crowded days; they were also, to us, pleasant and encouraging days, and we hope resulted in giving new stimulus to the preacher, and imparting new courage to the congregation."

AK SHEHIR

"The next point visited by us was Ak Shehir, a city of about 10,000 inhabitants, two days' journey beyond Afion Kara Hissar. Three years ago we had nothing at that place, and saw no special indications of anything to be. But one of our most valuable helpers has been laboring there the past winter, and his work has been attended with the most surprising results. For two or three months he himself, and also those who were drawn to his preaching, were subjected to the most bitter persecution, and for a period his life even was in peril. He persevered, however, and gradually, by his kindness and courtesy, won over to himself many of those who had been most bitter in their persecution. They have been urgent in their calls for a permanent preacher, and I feel satisfied that in Ak Shehir all is ready for a good work. The people came in gratifying

numbers, both to the regular Sabbath services and to the preacher, for consultation and advice. The *children*, here again, are a feature of the work; and we must open schools at once, or render ourselves obnoxious to the charge of neglecting God-sent opportunities. Ak Shehir must figure in our estimates for the new year."

KONIA.

"Three days beyond Ak Shehir brought us to Konia, or Iconium [Acts. xiv.]. There, too, a stride forward has been taken. A few Protestants have found their way thither from the Cesarea field, and constitute a Protestant nucleus. The place was visited by a helper last autumn, and a considerable impetus was given to the work by the bold stand that he took. The government undertook to banish him without reason, but they were foiled in their effort by the prompt interference of our minister in Constantinople. The friends in Konia have for some time past been anxious to secure a preacher, but hitherto without success. Thus headless, they were not without faith and hope. They hired a room on their own responsibility, and for about a year and a half have been meeting every week to pray and read the Bible together, and try to sing hymns. We spent two Sabbaths there, and preached to congregations of from fifty to seventy. We shall probably be able to supply them with a preacher in the course of a month or two."

ISBARTA.

"Of Isbarta, the next place visited, you have heard much in the past. It is a pleasant, healthy town. There are a few only of pronounced Protestants, but many intelligent and enlightened Greeks, of a very different character from the Greeks ordinarily found in the towns and cities scattered along the sea coast. There *ought* to be a missionary station at Isbarta. If it were possible at once to station a man there knowing the Turkish language, he might hope for immediate results.

"Our journey included some other important towns and cities, but the newly opening work is in the above places,

mainly. This whole work needs more careful watching than, I fear, we shall be able to give it. The points mentioned are a long way off from Manisa, and we may be extremely thankful if we are able to visit them as often as once a year. We shall feel discouraged, and almost hopeless for this field, if the plans we propose shall fail to meet the approval of the mission, or of the Prudential Committee."

Central Turkey Mission.

ANNUAL MEETING.

THIS mission held its annual meeting at Marash, in April, and the annual letter, written by Mr. Christie in behalf of the mission, says:—

"It is the opinion of all that this mission has rarely held a pleasanter or more interesting meeting. The review of the year, as it came up in the various reports, though showing clearly enough that the work is great and the laborers few, was on the whole very encouraging. The statistics for 1877, when put together, proved on several points a very pleasant surprise to the missionaries. The devotional meetings of a half hour each morning were greatly enjoyed; and the deep religious feeling nourished in them culminated on the last day, that great day of the feast, when, after the sermon, and the baptism of two infant sons of the missionaries, we sat down together at the table of our Lord. The Master verified his promise by making one of our number, and in the joy of his presence we forgot, for a time, that we were in an alien land, surrounded by those who hate us without a cause; we forgot all the discouragements incident to our work, and with full hearts only thanked God silently for the blessedness of his service, for the joys, unknown by the world, of fellowship in the sufferings of Christ."

STATISTICS.

"Among other things of interest in the tabular view, you will note the really large sum of money paid by the people last year in support of their religious and

educational institutions. Nearly *one hundred and ten thousand piasters* (109,815) is the amount of these contributions, and (by reason of failure to report in some cases) even this is less than has in reality been paid. This is wonderful when you take into account the extreme poverty of most of our people, and the crushing burdens of the war.

"You will see that we have in the mission twenty-six churches, with a total membership of 2,606. One hundred and fifty nine persons were added to these churches on profession of their faith, and (no less a sign of spiritual life, in our opinion) twenty-four unworthy members were excommunicated. In connection with these churches the word is preached every Sabbath, or might be preached, to congregations aggregating 6,131 souls; and in their thirty-five Sabbath-schools there are 4,414 scholars."

SCHOOLS—WORK OF WOMEN.

"You will notice, also, the showing made by our schools. Fifty-six teachers are engaged in sixty-two common schools (some of the schools are taught by preachers or other helpers), giving instruction to 2,314 scholars. In all these schools the Bible is a text-book (we are not quite ready here for the New Haven plan). Practically, all the management of this most promising work is in the hands of the lady members of our mission, working under, and supported by the Woman's Boards of America. The amount of work these ladies have done this year, in behalf of the schools, is simply astonishing; statistics can give only the faintest hint of it."

NEED OF MORE LABORERS.

The letter dwells upon the need of more well educated native pastors, a need which cannot be fully met until graduates from the new College at Aintab shall come as theological students to the Seminary at Marash, and be educated there also. The mission schools, it is said, have done a great work; the people are advancing rapidly in that intelligence which calls for, and must have, a properly educated ministry, so that the

college has come none too soon. This present deficiency of competent native preachers, the lamented death of Mr. Bickford when he was just beginning his more effective work, after mastering the language, and the probability that one or two of the small number of missionaries now in the field must soon leave, for a time at least, to regain health, make the call for reinforcement certainly not less urgent than it has been for some years past. On this point the mission letter says, among other things:—

“You have the petitions from Oorfa and Adana. Aleppo, too, has sent in an urgent request for a resident missionary. What can we do, what can we say in answer? O that the men in our seminaries could hear these voices! I find here no disposition to whimper or to be discouraged. These veteran missionaries, among whom I have come, are, indeed, sorely pressed by the battle; they hear from all quarters the cry for help; their comrades fall beside them; reinforcements are almost ridiculously inadequate; yet I think I can say of these men and women, without exaggeration, that theirs is something akin to the spirit at Waterloo,—‘The Old Guard *dies*, but never *surrenders*.’ I trust they will not be left to die on the field, in the desperate endeavor to hold this fort for the Great Captain. May the memory of what has been done here in the past; may the cheering nature of our present work; may the bright and certain promise of the near future in this day of upheaval and reorganization for the East; may these considerations, by the grace of God, take effect in the hearts of many of the young Christian students of America, stirring their blood like the sound of a trumpet, and hastening them, with joyous alacrity, to the succor of their hard-pressed brethren in this and your other Turkish missions.”

The request of the mission is for not less than four new men, to be sent as soon as possible.

EARNEST EFFORTS TO BUILD A CHURCH.

Mr. Adams wrote from Kessab, May 8th:—

“You will observe the mission recom-

mend a grant to the Bitias people to finish their building for worship. The congregation there has out-grown the little old chapel, and though I had told them we could do no more for them in that line, they all determined to build, alone if they must. The women and children were told off into sections, to bring fuel for burning lime, and water and earth for mortar. The richest and poorest alike did this, bringing 1,400 loads of fuel a long distance from the mountains, upon their backs. Many a hand that was unaccustomed to the sun grew hard and crooked in this work; but they burned the needed lime, and helped bring it to the village, nevertheless. The men did their part equally well. Each man and large boy labored in bringing stones from the mountains with as much energy as if everything depended upon him alone. There were two or three men who had worked little during their whole lives, but who now labored early and late, in sun and rain, as hod-carriers. The result is a beautiful church, built nearly up to the eaves. Just here came swooping down upon them the tax-gatherers, and to pay these demands they were obliged to leave, and go somewhere to earn money. I was heartily glad to see the grit and energy of the people, whom I once supposed so indifferent. To complete the wall, and put on the roof, I commend to your kind consideration our request for a grant.”

Eastern Turkey Mission.

THE WINTER AT ERZROOM.

IT is due to those who have suffered so much, and who must naturally be sensitive even under the fear that they may be censured by Christians at home for having taken the course which has led to their trials, that the following letter from Mr. Cole (somewhat abridged, however), should appear in the *Missionary Herald*; the facts, substantially, have indeed been already published, and it cannot be believed that there is anything of the apprehended disposition to censure a course so manifestly dictated by a spirit of ear

nest consecration to the service of Christ, — a self-forgetting, self-sacrificing readiness to meet the calls of humanity and of Christian duty, — leaving the event with God. No one was more ready for the work at Erzroom, more earnest in it or more unwilling to leave it, than she who could not be persuaded to leave till it was too late, and her life was the sacrifice. But we will let Mr. Cole speak for himself. He writes, May 2d : —

“Because of our isolation, and because of trying events which may lead some to fix eyes on us and question our course of procedure for the past months, I may be pardoned for a rehearsal of some simple facts. The question, Why all this waste? may have entered not a few minds, and even found expression, especially in view of the last heavy tidings of Miss Nicholson's death. Parental hearts must realize something what it cost us to lay away from our sight, in five short weeks, our two precious boys; but we are willing to leave that sorrow where it naturally belongs, in our own bosoms, and leave the friends of missions to dwell on the death of the adult, the teacher, the brave-hearted and devoted missionary. Yet in this last, sad affliction, not many can feel more keenly than we.

“Miss Nicholson left her native land in company with us. Together we made the long journey over sea and land. We were together in that weird experience from Trebizond to Erzroom, when the unexpected snow and the bitter cold of winter came near to costing some of us our lives. A night and a day in the deep mud upon the plain, and upon the high mountain top amid the deep drifting snows; exposure and constant anxiety by the wayside, together with cold, overcrowded quarters in the filthy khans at night, partly from the presence of a moving soldiery pushing on to the war, were some of the incidents of the last part of our trying journey.

“In less than six months we were again going over the same road together, pushing on to Trebizond, as a measure of health and safety. After some four months' residence in Trebizond and vicinity, the question came up as to the

propriety of occupying Erzroom for the winter, since the fall campaign of the war was thought to be over.

“Miss Nicholson had not decided upon her course for the winter. We never once urged her to come on, but left her free to remain at Trebizond if she chose; but when we were about engaging our wagons, she came forward for a place in this primitive sort of conveyance, and we started out again for Erzroom. Thus a third time within a year were we journeying over the same road; and from this time to the time of her death, Miss Nicholson was a member of my family.

“Not long had we been in the city before the ‘rough tossings,’ as we have been accustomed to call the trying experience, began. The war scenes about us; the booming of artillery, and the cracking of musketry during the darkness of night; trains of the sick, wounded, dead, and dying; prowling burglars at night; checkered scenes by day, incident to the war; sickness and death on every hand, not a little of which had entered our own circle, — these, and other things such as these, you must suppose, would bring us near together, and lead us to feel this sad providence as few can in the outside world. But in view of our sorrow, and over against this seeming waste, what have we to show for results?

“As you suggested in a recent letter, and as has been our principle from the first, we have tried to serve as a bulwark to the people during these trying times. As they saw us moving calmly forward as at other times in the line of duty, it had a powerful effect upon them. On that memorable morning of the 9th of November, they saw us sit down to our meal, and then spend a time in our usual devotions, notwithstanding the cannonading that was going on at irregular intervals. Then they saw me hasten away with bandages, etc., to the field, to help care for poor, suffering, bleeding humanity. When I returned they saw my garments dyed in the crimson gore. ‘What can it mean?’ This is singular composure. We could not do this, and especially for the Turk, who will only turn and cut our throat when we have helped him upon

his feet.' 'It was the gospel principle,' our people said, 'but too much for us, who have suffered so much at their hands.' Some of the nominal Christians were even ready to curse us for such a course. Yet this, as well as our example in the hospitals, fixed all eyes on us; but the ground of it all they could not yet see. Like themselves we must have some selfish end in view.

"It was not long ere we were all most thoroughly engrossed in our interest for the poor at large. Even our little boys could think of little else but to don a red cross badge and start on a round of visitation upon the sick, or work up tickets for help, and give out to the poor.

"Of the work for our 2,000 poor I have spoken in previous letters. Of course Miss N. was an active participant in it; yet if any are disposed to attribute her decline in health to moving among the poor, it is proper for me to state that she was actively engaged in this work only during the earlier part of it. Later, our people kindly relieved her of this, after which she engaged somewhat in visiting from house to house, in the missionary work proper.

"It was in connection with this our work among the poor of all sects that outside cavilers began to touch bottom. 'This is genuine Christianity,' they said. 'The first philanthropic movement for mankind, as such, in these parts,' said one of the leading Armenians in a friendly call, together with several other leading ones of his sect,—such a call as we might have looked for in vain some months before.

"When the English consul left, I assumed somewhat the bearing of a consul; secured, for a small stipend, the consul's old kivasse, ran up the glorious red-white-and-blue, and made not a few visits. In almost every instance the wonderful subject of our work for the poor of all sects, without regard to race or creed, would be introduced. Not unfrequently they lashed the nominal Christians by holding up our work as an example of true Christianity.

"But let us notice its bearing upon the missionary work proper. To make to

ourselves friends, to *draw* men, is an important thing. This our work of the winter has done to a good extent, though without any preconceived planning of ours. That old prejudice against Protestants, which was so very trying, has very much decreased. We are on very friendly terms with all. On consulting with the committee and vartabed in regard to quarters at the monastery for my family, they remarked, 'They who have done so much for the poor shall have the best accommodations the monastery affords.' How long this will last we cannot tell, but certainly we have fared admirably up to the present time.

"What has been the effect of our presence here on our own people, in this city, and in other parts of our field? The letter of sympathy from our people gives you a summary, only overdrawn, as it seems to me. Yet the preacher said to me the other day, in view of rumors he had heard that we were to leave, that but for our presence this timid people would have scattered long since. 'This would be true,' he said, 'if you were to go now; and what is more, I might not stay.' We could ill afford to part with him. He has been a brother to us, true as steel during the labors and trials of the winter. And he, too, has been through the furnace of affliction. First of all he had the typhoid fever, and not long after his wife was taken with typhus, and died in twelve days. But he and the people have been much encouraged by our presence, and are still holding on, notwithstanding the very hard times. In the early winter they got into a great fright, and some of them, with the preacher, came to advise with me about going to a village for safety. After a short talk they were persuaded that it was not best. 'You have encouraged us much,' said the preacher, and they turned back to their homes resolved to follow calmly on in the line of duty, and trust the Lord for the future.

"And our influence on our scattered flock up and down in the out-stations, like sheep among wolves, has been even greater, in proportion as they have been more oppressed and down-trodden by

Turks and Koords. Fugitives have come in from Khanoos, having made their escape from fiendish treatment at the hands of the latter, and with them I have had frequent and long personal interviews. To others I have written frequent letters, sending out here and there as often as I could during the winter. They claim to be much encouraged in this way. I have also tried to do what I could for the people in their civil matters, inasmuch as they had no consul to whom they could turn. They and some others speak of the 'vakil,'—vice consul. A letter just now comes to me marked in that way. I had written to the Turkish official a letter which seems to have brought him to his senses, and he is now said to have released from prison a young man that had been arrested under false charges.

"And so I might go on, but this is enough, and more than enough; yet some reference to the winter's work seemed called for in view of the trials."

AT THE MONASTERY.

"We have been nicely located here at the monastery for five days, and find the pure air, though cold, has been of marked benefit to us already. Mrs. Cole is gathering strength, and the wee little Eddie is coming forward in a remarkable manner. It is only five miles, so that I ride into the city three or four times a week, engage in my usual work six or seven hours, and then ride back to the mountains, 300 to 400 feet above the plain. The rooms here were engaged, and all the plans formed in my mind, weeks before Miss Nicholson was taken sick. But the brave girl was not persuaded to turn away from the city work and enter into these plans till it was too late. Yet she was following what she thought to be the path of duty.

"It becomes us not to be discouraged, but thankful if, in any way, we can keep health and life, and serve the good Lord yet a *little longer*, in the great harvest of souls.

"One little hour! and then the glorious crowning,

The golden harp-strings, and the victor's palm;

One little hour! and then the hallelujah!

Eternity's long, deep, thanksgiving psalm!'"

EFFECTS OF THE WAR.

Mr. H. N. Barnum wrote from Harpoot, April 19th:—

"The war, although it has distracted and well-nigh ruined the country, has as yet had very little direct influence upon the missionary work. The government has been unable to restrain the lawless elements, so that we have been able to make fewer tours than formerly, and the people are so severely pinched by the terribly hard times that the self-support of churches and schools makes little or no progress. These feeble congregations have for the most part, however, maintained their contributions, which is much better than we feared would be the case. Almost every branch of business seems to be nearly at a stand-still. The country has been drained of money, and when the present depreciated paper currency collapses, the distress will be very great. The suffering in some districts is greater than in others. For example, of the ninety-five villages in the Chemishgezdek district, ninety-one have been plundered by the Koords. The Geghi district, too, which is very populous, is wholly surrounded by Koords, and has suffered much from them. In addition to this, so great a quantity of grain was taken from the people for the army at Erzurum, and the corruption of the local administration is so great, that the whole region is now suffering from famine. All these influences react, of course, upon the missionary work, and affect it unfavorably.

"But in spite of these untoward events we see some signs of unusual promise. In this city, and some of the out-stations, the congregations have grown so much during the winter that the places of worship are becoming uncomfortable. Protestant Christianity is a constantly increasing power. The majority of the Armenians, I think, are convinced of its truth; but the same influences which operate at home to keep worldly men from church are in force here, with the pride of sect, and the difficulty of breaking away from a church venerable with the

age of nearly sixteen centuries, super-added."

PROGRESS AT REDWAN.

"There is very little to say of special religious awakening. The church in Palu appears to have been refreshed, although their pastor has been absent three fourths of the year. The pastor of the church in Redwan, also, writes very encouragingly. This is the church which was planted in Koordistan by the Evangelical Union, and which has been aided by them to the present time. Pastor Kavmé writes that the prophecies of Joel seem almost to be fulfilled in the experiences of some. Evidently a deep work of grace is in progress among that people, who, though Armenians, had lost their language, and had very little to distinguish them from the Koords, whose language they had adopted. This little community is endeavoring, by great self-denial, to relieve the Union by becoming wholly self-supporting. Every year they voluntarily take upon themselves a portion of the money which the Union pays."

THE SCHOOLS.

"Our schools have re-opened this week—the college department and all. Everything is working nicely. A good many have been rejected on account of the raising of the standard of admission, and others have stayed away on account of the increased demand for money, yet the college has some twenty-five members, the normal school about eighty, and the female seminary over forty. The latter has been affected more than the others by these changes."

Mahratta Mission—Western India.

AN ENCOURAGING TOUR.

MRS. WINSOR, writing from Mahabishwar, April 27, refers briefly to a tour by her husband and herself, a fuller account of which they had been prevented from giving by the sudden illness of Mr. Winsor. She says:—

"The way was rough, the roads were or the most part without bridges, but we

felt anxious to visit that part of the country; as, for the most part, it had not been visited before. And the Lord blessed us, and gave us great joy and much encouragement, in the marked eagerness of the people to hear the truth. Mr. Winsor will tell you of one and another asking for baptism,—of the earnest call for Christian schools,—of his meeting the Brahmins of different villages.

"At one village, from fifty to sixty Brahmins assembled in the evening and listened with attention, thanking Mr. Winsor most heartily at the close of the preaching. The women came in large numbers to the tent, and among them I found several very interesting cases.

"As we came to Sáp, I was very anxious to learn what had become of a New Testament that I gave the Pátíl, at his earnest request, two years before. A young man appeared soon after our arrival, who proved to be the son of that Pátíl. He said his father had died, but upon his death-bed he had called the son, and putting the book into his hands, told him to live by the words of that book,—saying that was the true way of salvation. 'I have tried to live by this new way, and you must follow,'—were his last words.

"This work in the villages is most precious. I wish we could travel right on through the rainy season."

Madura Mission—Southern Hindostan.

INCREASED RELIGIOUS INTEREST.

MR. RENDALL wrote from Madura, April 15:—

"The three first months of the year 1878 have been months to be remembered in the history of this station. The year 1877 was one of depression, the famine being the one thing prominent in our thoughts and in our work. There were twenty-one additions to the churches of the station during that year, but all these were added to the two churches of the city,—not one to the church which embraces nearly all the villages connected

with this station. The state of the village congregations had been a source of sorrow to us all, and much prayer had been offered, that the Holy Spirit might come to carry on the work in these barren places. At our monthly meeting in December, the catechists reported that a revived state of religion was manifested in different places. One reported that two had applied to unite with the church, another reported three, and so on, until fourteen candidates were mentioned as ready to confess Christ. In January, 1878, I held a communion season at Kelamattur, and six persons were received on profession of their faith. Some of the cases were of marked interest. At the monthly meeting for January, the catechists reported twenty candidates, — not including these six. The Lord had been with us. In visiting the villages, I found that the people had made marked progress in the study of the Scriptures. In February, I was permitted to hold two communion seasons, one at Bandyoor, three miles east of Madura, and one at Shalavanthân, thirteen miles west. At Bandyoor nine were received to the church, and at Shalavanthân eight. There was great joy, and many of the heathen wondered at the work going on among their relatives. During those two months twenty-three persons were received, on profession of their faith, in the villages connected with the station, and there are now many more candidates.

"During the past three months, eighteen persons have been received to the Madura East Church, and nine to the Madura West Church. Thus there have been, within these three months, fifty persons in all received to the three churches connected with the Madura station.

"In connection with these additions to the church, there have also been additions to the congregations. Nearly all the congregations have been strengthened. Many of these people are poor, but they will be able to earn a livelihood on their getting work. Doubtless the famine has had something to do in drawing them to us, but I fully believe the faithful and persevering efforts on the part of the

helpers to instruct the people have proved the great means in effecting this blessed result. In connection with these additions there has been some persecution."

SCHOOLS — A MISSIONARY WANTED.

"An entire letter might be devoted to the schools of this station. The girls' boarding school has been kept up to its full number, notwithstanding grain continues to be nearly double in price what it has usually been. The village schools have of course been affected by the famine, but they have had some prosperity, and I consider them absolutely essential to the prosperity of the congregations. We have great reason to rejoice on account of the work in the school at Shalavanthân, which is increasing in interest. At Mânû Madura I have commenced two schools, one at the station and the other at Sivagunga.

"I have lost three catechists at that station within a few months, and their place ought to be filled without delay. The great want, however, is a missionary. How much longer must that large station be left vacant? Why was it that no one was found, when our dear Brother Capron fell at his post, to say 'Here, Lord, am I, send me?' Now is the time to enter this field, for it is already white for the harvest."

Mr. Herrick, of Tirumangalam station, wrote from Kodikanal, the mountain health retreat, on the 20th of April. He notices relief-work in which he had been engaged for some time before leaving home, and unpleasant traits of character among the heathen, often brought to view in connection with the famine, — as the want of natural affection, an inordinate greed for gain, untruthfulness, want of self-reliance, a willingness to depend upon others, etc. On the other hand, in not a few cases, very excellent traits were exhibited. Relief works were discontinued and relief camps disbanded in the Tirumangalam district in February, but the ravages of insects had occasioned much suffering since that time. Turning to matters more directly connected with evangelistic work, he writes :

"In February and March I visited most of the congregations under my care, administering the Lord's supper in four different places. At our communion season in January two persons were admitted to the church in Tirumangalam, and six in March, — the latter from six different castes. Several additions have lately been made to congregations in the villages."

CHURCH BUILDING.

"In three different places the Christians are anxious to build houses of worship. In one of these there has never been such a house, and those in the other two are not large enough. They wish to erect more durable buildings than those with mud walls and thatched roof. Such buildings as they have in mind would cost from 300 to 500 rupees each, and would not only be most suitable, but cheapest in the end. In each case the people themselves would gladly be responsible for half the sum required, if the remainder could come from some other source. In one of the places the Christians have already collected a large quantity of material from a dilapidated heathen temple, and would go on with the work had not their late rice crop been mostly destroyed.

"Our boarding school has done well since I wrote you last. Three of the six received to the church in March are members of this school. The station day school and the village schools have all increased in numbers somewhat since the severity of the famine began to abate. In two villages, where there is no school at present, the people are desirous to have one established, with a Christian teacher. The six Hindu girls who have for a good while spent two or three hours each day on the veranda of our house, in study, have lately been joined by others, till the number is now ten. One is the sister of a Brahmin teacher in a government school. They are punctual in attendance, obedient and happy, and make good progress in study."

DESTRUCTIVE RAINS.

Mr. W. S. Howland, of the Mandapalalai station, wrote also from Kodikanal on the 22d of April: —

"In November the rains came so as to bring forward the crops wonderfully, and the promise for the harvest was very hopeful; but late in the month the rain falling while some of the grains were in blossom spoiled nearly one quarter of the crop.

"December 6th and 7th we had throughout the whole district a very heavy rain. With us it was exceedingly heavy, — twelve inches falling in twelve hours. This immense body of water raised the Gundam River, that flows the whole length of this station district. Every tank of any size, except two in this section, broke its banks, and the water from all these joining the river swelled it to enormous proportions. A few weeks ago I crossed and recrossed, in the course of my tour, the track of this flood. At one place the stream had been a mile and a quarter wide, with an average depth of over eight feet. Yet when I saw the same stream the other day at this place, I could leap across it.

"Of course this flood destroyed crops, ruined villages, and took away all prospect of rice cultivation in this section. Up to the 20th of December rains were constant. The amount that fell in eighteen days was over seventeen inches. Despite the flood, however, in many places the fields promised large though late harvests; but in the latter part of January a plague of grasshoppers and locusts came. In some sections the crops had been gathered, but those that were later were almost entirely destroyed. Cotton has as yet been untouched. The outlook is dark, darker than a year ago; for now all is gone; then there was something in hand.

"The abundant rains, the deep mud, and absence of good roads, prevented my touring in the last three months of the year. . . . We were shut out from all intercourse, so to speak, with the other stations, except by mail, for a long time. With the exception of a few minutes' call from the assistant collector, we did not see any white face outside of the family from the first of October to January."

THANKSGIVING AND SUBSCRIPTIONS.

"In February we had a 'thanksgiving day.' The Christians were invited in from all the villages, and about 500 came. We have no church building at the station, and a temporary shed was put up for the meeting. After a prayer-meeting, and a sermon by Pastor Thomas, we had a small 'Providence meeting.' 'What can we give this year?' was the question. Pledges were proposed, and soon, from all parts of the audience, men and women rose, pledging weekly, monthly, and yearly payments. It was a soul-stirring sight. After the meeting nearly 150 communicants sat down at the table of the Lord. Mrs. Howland then had a meeting with about 100 women; and we decided to have such a gathering every year. The offerings were small, but they came from the heart."

DEATHS—MANY ADDITIONS.

"You will see by the annual report that the station has suffered. More than one tenth of our Christians died during the year 1877, yet we have not lost ground. These deaths have seemed like good seed in good ground, so great has been the harvest since the beginning of the new year. Large numbers are joining our ranks. Before the first of January, in one village more than forty persons, in another, nine families joined us. Since then, during an itineracy along the eastern border of the station district, in a small cluster of villages, eleven families joined us. In another village a man of wealth and influence, and of high caste, came out as a Christian, and through his influence eleven more families have given up idolatry. The helpers came to another village where about forty-five people asked for a catechist. From another place we have received a delegation asking for a catechist, and nearly all the people of the village promise to live as Christians. I have a letter from a catechist working in a village connected with Pastor Thomas' church. He mentions accessions in a cluster of six villages, of eighty families, consisting of over two hundred persons. Pastor Thomas asks if he may send in a petition to the mis-

sion for two or three more catechists. 'What shall I do?' he writes. 'Shall I send these people away? Unless I have help, I must do so. With the help of two or three more earnest men, we can do a great work in this section.' Indeed, the turning of the people is wonderful. In letters received last week from another itineracy, on the west side of the station, we hear of many more coming out from the heathen. Surely this is the Lord's doing, and it is marvelous in our eyes."

PRAYER-HOUSES SWEEPED AWAY.

"There are two things that discourage. One is, that we had nine prayer-houses either completely carried away or partially destroyed by the floods of December; and three more had to be repaired at once, to prevent their falling, while the only brick church building was seriously damaged by the bursting of a tank near it. Three catechists' houses were also completely destroyed by the flood, and others damaged."

DISHEARTENED BY OPENINGS AND CALLS.

"This, with the cry from all these new congregations for houses of worship, is disheartening, because we have only 150 rupees (\$75) for it all! The people usually give one half of the expense, but in this year of famine and recovery from distress, they are not able, except in a few instances, to do as much as this.

"The other discouraging thing is, that we have people coming and asking for catechists to teach them of Christianity, and we have no way of meeting the demand. We are short for men; but had we the means, we could secure men for the time being who could, at least, keep the people together, and teach them a little, until the young men in our new school at Pasumalai should be able to go among them.

"Thirty rupees would build a prayer-house, with the help from the people. From sixty to ninety rupees per year would at *present* support a catechist for the congregation, and he could look after other villages in his vicinity.

"The local committee to which I be-

long has authorized me to write, asking for extra help this year to repair these prayer-houses, and build a few new ones. In a most bountiful year 150 rupees would be a small sum for so large a station, but this year it meets but a small part of the necessity."

THE TRAINING SCHOOL.

"I will say a few words in regard to the schools at Pasumalai, having just returned from the examination. The class of catechists who now leave the seminary give promise of valuable help in the stations to which they return. At least two of them will make excellent candidates for the pastorate. For the three years that I have attended these examinations, it has been a pleasure to note their progress. Of the preparatory department, also, we have high hopes. It is called the matriculation class. We send to it boys carefully selected from our station schools, and after a three or four years course of study, we expect to employ them as teachers for a few years, and then, with a course in the theological department, employ them as catechists. Mr. Washburn has a good force of teachers, and the progress made by the boys is very encouraging."

A letter has also been received from Mr. J. E. Chandler, dated May 11, of much the same general tenor as those from which extracts have been given, *i. e.*, making much the same impression as to the present condition and promise of that mission field. The famine, he says, has had beneficial as well as sad effects. The hold of idolatry upon many minds has been weakened; they are more friendly to Christians, more ready to read Christian books, and to inquire in regard to this religion. Thus the opportunity for successful la'or is given, if men and means can be provided.

North China Mission.

RELIEF WORK AND ITS INFLUENCE.

MR. PORTER wrote from Tientsin, April 13th:—

"I can only mention briefly our relief work. We have had funds in our hands since February, and on the opening of the season something has come in from every part of the world. We are helping more than 2,000 persons in nineteen villages, and shall increase at once to six or seven thousand. We support them until June, perhaps longer, at the rate of one cent and a half a day each. The majority of those helped are very old or very young persons. We have personally visited nearly all the families thus far assisted. You can conceive of the distress everywhere evident. Think of children a year old eating ground cotton seed or cotton seed cake! It is generally used as top-dressing, like linseed cake at home. Think of decrepit old grand-parents forced to munch the ground chaff of hayseed, with a relish of dried willow leaves thrown in as a sauce! That is the way a Chinaman lives on a cent a day. The elm trees are stripped of bark, and this is ground so as to make broomseed chaff meal tenacious enough to roll into a cake and bake on a griddle. Literally the houses are full of starving men and women, and the roads are charnel-houses for those starved and dead.

"We are most grateful for the gifts that are coming in. We rejoice that we can carry this bread to the very homes of the starving. The blessings they would call down upon us it is sweet to listen to. A new spectacle is before them,—Christianity in a vital form. They have never seen the like. Charity that does not seek its own is a revelation to them. The poor people would worship us almost. They do say,—'These foreign teachers, pastors (for they all are learning to say 'pastor') are, indeed, living Buddhas.' Incarnate mercy attracts them. We can laugh at their idols now with effect.

"This work is forging a bond of sympathy and union between merchants and missionaries. It is fitting delicate keys with springs to unlock many a hostile heart among the natives. We labor for their bodies, but we hope and pray for their souls."

Mission to Spain.

OPPOSITION — FIRMNESS.

MR. T. L. GULICK wrote from Zaragoza, May 16th : —

"Julian Moreno and the young lawyer, Felipe Toledo, write me from Pradejon that the Bishop of the diocese has come there from Calahorra, and is making every effort to break up the meetings in Julian's house, and to destroy the gospel work there. He summoned the Alcalde (Mayor) to his presence, and told him that he must strictly prohibit these infamous gatherings. The Alcalde replied that it would be difficult for him to do so, as the Protestants had a legal right to hold their meetings. The bishop answered that the town was still under martial law, or in a 'state of siege,' as they say in Spanish, and that he would himself speak to General Quesada, and have the meetings suppressed.

"Don Felipe, who is well informed of what is going on behind the scenes, says they may expect a violent storm of persecution to burst upon them at any moment. Every effort is made to overawe. The bishop came to the little town with great pomp and ceremony, and a triumphal arch of evergreens was raised for him to pass under as he entered the town. He has been 'confirming' the children. One woman, who had not given satisfactory evidence of conversion, has deserted the meetings and had her children confirmed. The rest, Julian writes, continues steadfast. 'We count it all joy,' he says, 'to suffer for the name of Christ. We can do all things through Christ who strengtheneth us. The meetings continue, and the Lord gives us joy. Though we are afflicted, we are not down-east.'

"Augustin continues as zealous and happy as ever in his work of spreading the gospel."

MISCELLANY.

HOW TO DO IT

AN article in the "Baptist Missionary Magazine" for June, with the caption : "The Shame of a Deficit," presents pleasantly, and very forcibly, some of the measures that the writer, as a pastor, had found effectual among his own people in calling forth increased contributions for the cause of missions. The means are just as appropriate in Congregational as in Baptist churches, and the reasoning applies just as forcibly to supporters of the American Board as to those of the Baptist Union. After reference to his fears, when the debt of the Union was paid last year, at Providence, that another year would close with another debt ; and the condition of his own people, poor, and growing poorer, so that a proposition to increase on their previous generous contributions would have seemed to them quite unreasonable, he goes on to say : —

"God always blesses the honest and wise effort ; but it is also true that he will not bless neglect or folly, or give the

fruits of industry to indolence. With God to help, there seemed to be but one thing for me to do. I felt the more confidence in doing that one thing, because I had tried it so often before, and seldom if ever without success. I have observed that men and women contrive to have the things which they regard as necessary to their own comfort. This, of course, is not absolutely true ; but it is often a matter of wonder how people of very small incomes can find money for so many things which are really superfluous. So that we say in general, 'People will have what they want.' Tobacco, ribbons, dress-goods, concerts, holiday pleasures, they find money for. It follows, then, as a practical certainty, that if people want souls converted to Christ in heathen lands, and do really believe that the Missionary Union is an economical and efficient agency for their conversion, they will find the money for its support. Nothing is more certain.

"Here, then, was the proper line of operations for me. Christians believe in

Christ as a Saviour, and desire the conversion of the world to him. How much they will desire it, will depend almost entirely upon the attention they give to the matter. Men may neglect the subject unintentionally, or to avoid conviction; but Christian men and women cannot reflect upon it without being moved by it. And the more they know about it, the more they will think about it; and the more they think, the more they will desire the success of the work. As for the Union, it is an easy matter to show to those who want the work done, that no better institution can be found for the work than this. So, I said, it is only a matter of information. Let my people know the story of missions, of apostolical missions, of early German, English, and Irish missions, of Moravian missions, of modern missions; let them become personally acquainted with the missionaries themselves through the stories of their self-sacrificing lives; let them hear the story of conversions, the heart-stirring experiences of heathen men and women turning unto Christ; let them hear these things until they are familiar with them, and come, as they must, to think and talk and pray about them, and they will give money for mission work as certainly as people who think and talk much about the fashions, and the luxuries of the market, will find money for these things.

"Now it would not do to leave this matter to the close of the year and the day of the collection. One missionary sermon a year will not do the work. There must be many, not general exhortations, but carefully-prepared discourses, full of information concerning missions. Besides the special sermons or lectures on missionary topics, the missionary idea must be prominent in all the ministrations of the year. By this means the people will be made intelligent Christians. They will grow in grace themselves, they will pray and labor for the conversion of their own children and neighbors. Nothing will contribute more to the prosperity of a church in every particular than missionary preaching. It is simply preaching the gospel from our Saviour's own high, far-reaching stand-

point. There is a power of strong and permanent growth in it, that narrower preaching never attains. Beginning, then, with the year, and never forgetting the matter, I had the satisfaction of seeing at the end of the year what was even to me a surprise. When the collections of the year were counted, I found an increase of twenty-five per cent. on the collections of the former year. Nothing had been neglected. Home Missions, Education Society, State Convention, had suffered nothing. No one had been personally solicited to give. The people had been urged again and again not to give unless their desire to save sinners and their faith in Jesus constrained them. The result was before me. At the same time the sisters of the church will raise this year half as much as the whole contribution of the former year. They also have been informing themselves concerning missions in their own way. Certain missionary volumes have been kept in circulation. Once a month they have come together to study the subject. Their quiet, constant, unobserved work has contributed its full share to the general result.

"Now is it not perfectly certain that if every Baptist pastor in the region occupied by the Union had given the work of missions substantially the same attention that I gave it, there would have been no deficit? Would there not have been rather an increase of twenty-five per cent. upon the collections of last year? I believe so.

"I have spoken thus publicly of my own experience, because it involves no individual peculiarities, but simply illustrates a very important principle. I have only learned the secret of raising money, and have used it in various connections till I have proved its power. First, have a good cause; second, let the people know about it. Each cause has its own inherent power over the Christian heart: it will therefore draw what it needs from Christian pockets in proportion to the place it holds in their intelligence. If one degree of intelligence is not sufficient, then information must be increased. The doubling of the income of the Missionary

Union is therefore simply a question whether we, who have been called to be pastors, will do our duty in this matter. I cannot, therefore, but feel it to be a shame that there is another deficit; nor can I doubt that on the pastors of the churches rests very largely the blame. *They might have produced a different result, with advantage to every department of their work.*"

ROMISH TEACHING.

THE teaching of Roman Catholic missionaries among the heathen is illustrated in the following extracts from a letter of a French resident in Pondicherry, taken from the "Monthly Record of the Free Church of Scotland" for June:—

"The famine is becoming intensely severe, and whole villages of heathen come to ask for the baptism which will open the gate of heaven to them, in exchange for the wretched life which is but expiring. The missionaries have already baptized seven thousand persons; they have three thousand catechumens, and fourteen hundred of these were quite recently regenerated. The instruction of these poor people, and their board and lodging for about six weeks on the average, entail an expense of ten francs a head. With ten francs one can send a soul to heaven, for most of them will die of hunger. The funds are exhausted, and it will be necessary to let them expire in suffering, without having been able to regenerate them. What pain to the minds of our apostles!"

The report is now current, that the Papacy is preparing to send its agents into that portion of Central Africa recently opened by the discoveries of Livingstone, and to which the attention of different Protestant societies is now so generally turned. If their teaching in Africa is to correspond to that in India, the result can only be to hinder the good cause.

GLEANINGS.

A MISSIONARY of the London Society writes from New Guinea: "Our mission to New Guinea has so far been a success.

Two of the dialects spoken on the coast have been reduced to a written form, and printed in Sydney. We have obtained a footing on a coast previously shunned by all vessels, and have won the confidence and good-will of a people hitherto supposed to be the most bloodthirsty and treacherous of savages. We have now twenty South Sea Island teachers and one European missionary living on the mainland."

—"What has been in my heart for a long time past, is the expression of a deep conviction that whatever other elements go to make up a good, noble, Christian character, none of them can be complete unless the Missionary spirit is superadded,—that indefinable, intangible, heavenly something that fills the heart with sympathy with the Lord Jesus himself, and with his designs in this world."
—*Dr. Pope.*

—It is stated that the Portuguese have formed a company called the "Mozambique Opium Cultivating and Trading Company," with a capital of £178,000, for producing opium for the China market in the Zambesi Valley, E. Africa!

—The following is a noteworthy gleanings, from a recent number of the "Congregationalist": "From the feeling of pleasurable surprise which stole into our heart the other Sabbath, as the minister offered a petition for the missionaries, and invoked heaven's blessing to sustain them and crown their work on that day, we were led to ponder over the thought that it is much more seldom than we could wish that some pastors allude in any way to the missionary work, either that at home or abroad." Will not the "some pastors" here referred to call to mind the directions of Christ in Matt. vi. 9, 10, and "after *this manner* pray,"—putting prayer for the coming of the kingdom of God,—the doing of his will in all the earth,—*first.*

DEATHS.

At sea (in Lisbon harbor), June 11, an infant son of Mrs. Bickford, of the Central Turkey mission, who was on her return to the United States.

A telegram from Mr. Blodgett, of Pe-

king, received June 26, announces the death of Mr. P. R. Hunt, printer and treasurer of the North China mission. No particulars received as yet.

Papers report the death, at Chicago,

Illinois, on the 16th of July, from the effects of heat, of Rev. E. W. Clark, formerly, and for many years, missionary of the American Board at the Sandwich Islands, aged 79.

OFFERINGS FOR THE DEBT.

CHIEFLY PLEDGED AT THE ANNUAL MEETING AT PROVIDENCE, OCTOBER 3D.

MASSACHUSETTS.		Previously acknowledged (see June "Herald"),	
South Hadley, Arthur Smith,	5 00		52,783 73
Wrentham, Ella E. Fales,	4 00—0 00		52,797 73
RHODE ISLAND.			
Providence, Mrs. B. Richardson,	5 00		
Received for the "Debt," in June,	14 00		

DONATIONS RECEIVED IN JUNE.

MAINE.		North Craftsbury, Mrs. D. W Loomis,	
Cumberland county.			25 00—29 88
Falmouth, Cong. ch. and so.	10 30	Ru land county.	
Gorham, Cong. ch. and so.	10 00	Clarendon, Rev. G. H. Morss, 5; A friend, 5;	10 00
Mechanic Falls, Cong. ch. and so	5 00	Washington county, Aux. Soc. G. W Scott, Tr.	19 50
Yarmouth, 1st Cong. ch. and so	18 00—43 30	Waitsfield, Cong. ch. and so.	
Penobscot county.		Windham county, Aux. Soc. C. F Thompson, Tr.	30 00
Brewer, 1st Cong. ch. and so.	6 40	Westminster West, "Vermont,"	4 20—34 30
Piscataquis county.		Windham, A friend,	
Brownville, A friend,	1 00	Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	4 78
Union Conf. of Churches.		Bethel, Cong. ch. and so.	2 00
Waterford, Mother and daughter, 12; J. A. D., 10;	22 00	South Royalton, Mrs. Almira Page,	
Washington county.		Springfield, Cong. ch., A. Woolson, 100; Mrs. E. D. Parks, 70;	170 00
Robbinston, Cong. ch. and so.	7 00	Woodstock, 1st Cong. ch. and so.	11 64—188 42
York county.			472 40
South Berwick, Cong. ch. and so.	100 00	<i>Legacies.</i> —Sutton, Mrs. Lucinda B. Hyde, by S. M. Lane,	28 81
	179 70		501 21
NEW HAMPSHIRE.		MASSACHUSETTS.	
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		Barnstable county.	
Gilsum, Cong. ch. and so.	26 25	North Truro, Joanna Paine,	10 00
Grafton county.		Berkshire county.	
Haverhill, Cong. ch. and so.	30 75	Pittsfield, South Cong. ch. and so.	
Hillsboro co. Conf. of Ch's. George Swain, Tr.		38.14; A friend, 10;	48 14
Hancock, Cong. ch. and so.	25 00	Sheffield, Cong. ch. and so.	22 40—70 54
Rockingham county.		Bristol county.	
Exeter, 1st Cong. ch. and so.	61 00	Fall River, 3d Cong. ch. and so.	83 71
Strafford county.		Brookfield Asso'n. William Hyde, Tr.	
Dover, 1st Cong. ch. and so. to const. JOHN BRACEWELL, H. M., 100; Clarissa W. Cushing, 50;	150 00	North Brookfield, 1st Cong. ch. and so. to const. GEORGE FRENCH, H. M.	100 00
	293 00	Essex county.	
VERMONT.		Andover, Chapel ch. and cong. add'l, to const. Rev. CASSANDER C. SAMPTON, H. M.	94 00
Addison county.		Lawrence, Lawrence St. Cong. ch. and so. 118 50; South Cong. ch. and so. 24;	142 50—236 50
Bristol, Horace Prime to const. Rev. STEPHEN KNOWLTON, H. M.	50 00	Essex county, North.	
Bennington county.		Byfield, Cong. ch. and so.	17 00
Mauchester, A friend of missions, Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	1 00	Georgetown, A friend,	5 00
St. Johnsbury, North Cong. ch. and so.	6 30	Ipswich, South Cong. ch. and so.	25 20
Chittenden county.		Newburyport, Whitefield Cong. ch. and so. 21.18; Mrs. T. C. Tyler, 10;	81 18—78 88
Charlotte, Cong. ch. and so. 5; Part of the proceeds of a Strawberry Festival, 11;	16 00	Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Franklin co. Aux. Soc. C. B. Swift, Tr.		Beverly, Dane St. Cong. ch. and so. 228.25; Washington St. Cong. ch. and so. to const. CHARLES H. KILHAM, H. M., 100;	428 25
St. Albans, 1st Cong. ch. and so.	100 00	Saugus Centre, Cong. ch. and so. m. c for Africa,	4 00—432 25
Orange county.			
Fairlee, A friend,	2 00		
Thetford, Jona. Farr, 10; Mrs. A. H. Farr, 5; A Thank offering,	15 00—17 00		
Orleans county.			
Newport, Cong. ch. and so. m. c.	4 88		

Franklin co. Aux. Soc. William F. Root, Tr.	
Northfield, Cong. ch. and so.	23 00
Hampden co. Aux. Society. Charles Marsh, Tr.	
Brightwood, D. F. Atwater,	20 00
Palmer, 2d Cong. ch. and so.	10 00
Springfield, 1st Cong. ch., and so.	
94.01; Olivet ch. and so to const.	
GEORGE FRANCIS KENDALL, H. M.	
71.80; do. Rev. Charles Peabody,	
12; A friend of missions, 1,000;	
A friend, 500;	1,677 81
Westfield, 1st Cong. ch. and so.	
56.66; M. A. R. 5;	61 66—1,769 47
Hampshire county, Aux. Soc.	
Amherst, 2d Cong. ch. and so.	21 00
Northampton, Edwards ch. and so.	
29.82; 1st Cong. ch. and so. 4.95;	
C. 160;	194 77
South Amherst, Cong. ch. and so.	10 00—225 77
Middlesex county.	
Chelmsford, Ladies of Central Cong. ch.	11 00
Medford, Mystic Cong. ch. and so.	
to const. GEORGE G. LINCOLN and	
FANNIE E. WASHBURN, H. M. 200;	
Galen James, 1,0 0;	1,200 00
Somerville, Franklin St. Cong. ch.	
and so. m. c. 6.38; Prospect Hill	
Cong. ch. and so. m. c. 3.50;	9 88—1,220 83
Norfolk county.	
Braintree, 1st Cong. ch. and so.	
m. c.	15 00
Canton, Ev. Cong. ch. and so. m. c.	20 00
East Medway, Cong. ch. and so.	19 09
East Weymouth, Cong. ch. and so.	25 20
Holbrook, Winthrop Cong. ch. and	
so. m. c.	154 38
Norwood, Cong. ch. and so.	24 03
Randolph, 1st Cong. ch. and so. (of	
wh. 6 mos. m. c. 80) (75 prev.	
acknowledged);	237 45
South Weymouth, 2d Cong. ch. and	
so to const. WILLIAM H. ROBINSON,	
H. M.	56 00
Walpole, Cong. ch. and so.	27 25
Wellesley, College miss'y soc. of wh.	
25 c. for Africa,	5 83—584 20
Plymouth County.	
Abington, Cong. ch. and so.	15 37
Bridgewater, Central Sq. Cong. ch.	
and so.	70 00—85 37
Suffolk county.	
Boston, Old South ch. 900; Cen-	
tral ch (Jam. Plain) to const. S.	
B. CAPEN, H. M. 417.69; Village	
ch. (Dorchester) 74.63; Immanuel	
ch. 15; Union ch. 9.30; Trinity	
ch. (Neponset), 9.12; Thank offer-	
ing, 15; T. Chamberlain, 1.45; 1,442 19	
Chelsea, 1st Cong. ch. and so.	69 10—1,502 29
Worcester co. Central Ass'n. E. H.	
Sanford, Tr.	
Boylston Centre, Cong. ch. and so.	12 00
Clinton, 1st Ev. ch. and so.	200 00
Southboro, Pilgrim Ev. ch. and so.	28 03
Worcester, Central Cong. ch. and so.	
m. c.	19 98—260 01
Worcester co. South Conf. of Ch's.	
William R. Hill, Tr.	
Medon, A. H. Reed,	3 00
Uxbridge, A friend,	2 00
Westboro, Cong. ch. and so.	151 40—156 40
	6,788 77
Legacies. — Falmouth, Lucy Lawrence,	
by Silas Jones, Ex'r,	300 00
North Andover, Isaac Foster, by	
John F. Kimball, Ex'r, to const.	
H. T. CHANDLER, MRS. E. F.	
CHANDLER, and MRS. C. A. KNAPP,	
H. M.;	300 00
South Deerfield, Zebadiah Graves,	
by C. A. Stowell, Ex'r,	300 00—900 00
	7,688 77
RHODE ISLAND.	
Kingston, Cong. ch. and so.	25 63

Pawtucket, Cong. ch. and so.	125 00
Providence, John Alden Taylor, de-	
ceased, by his parents, 10; H. T.	
Arnold, 2;	12 00—162 63
CONNECTICUT.	
Fairfield county.	
Sherman, Cong. ch. and so.	29 00
Trumbull, Cong. ch. and so. (for Pa-	
pai Lands),	10 03—39 03
Hartford county. E. W. Parsons, Tr.	
Bloomfield, Mrs. Sally Gillett,	20 00
Buckingham, Cong. ch. and so.	24 00
East Hartford, Cong. ch. and so. 20;	
Little girl for China, 25 cents,	20 25
Grauby, 1st Cong. ch. and so. 6.50;	
Wm. Dewey, 10;	15 50
Hartford, Park Cong. ch. and so.	
154.26; D. H. Wells, 50;	204 26
Manchester, 2d Cong. ch. and so. to	
const. HENRY W. CHARTER, H. M.	150 00
Poquonock, Cong. ch. and so.	19 19
South Windsor, 2d Cong. ch. and so. 4	24
Unionville, 1st Cong. ch. and so.	27 44
West Hartford, Cong. ch. and so.	50 00
West Hartford, Cong. ch. and so.	10 00—544 88
Litchfield county. G. C. Woodruff, Tr.	
Morris, Cong. ch. and so.	5 00
Winsted, Cong. ch. and so.	48 73
Wolcottville, Cong. ch. and so.	45 83—97 59
Middlesex co., E. C. Hungerford, Tr.	
Middlefield, Cong. ch. and so. add'l,	7 62
Middletown, 1st Cong. ch. and so.	84 97
West Brook, Elihu Chapel,	20 00—112 59
New Haven co. F. T. Jarman, Agent.	
Meriden, Charles H. Learned,	10 00
New Haven, 3d Cong. ch. and so.	
37.29; 1st Cong. ch. and so. m. c.	
12.49; H. A. H. 9;	58 78
Waterbury, "Connecticut,"	120 00—188 78
New London co. C. Butler and L. A.	
Hyde, Tr's.	
Norwich, A friend to the cause,	3 00
Taftville, Cong. ch. and so.	10 00—13 00
Tolland county. E. C. Chapman, Tr.	
North Coventry, A. Kings-hury,	10 00
Staffordville, Cong. ch. and so.	16 00—26 00
Windham county.	
Westford, Cong. ch. and so. 5; S. S.	
Stowell, 5;	10 00
	1,031 87
Legacies. — Litchfield, Orlando F	
Crane, add'l,	11 34
New Canaan, Minot Ayres, by Wil-	
liam St. John, Ex'r,	3,724 19
Thomaston, Henry Brooks, in part,	
by Mis. C. C. Brooks,	336 90—4,072 43
	5,104 30
NEW YORK.	
Albany, 1st Cong. ch. and so. 133.73;	
Geo. C. Treadwell, 250;	338 73
Auburn, Rev. E. A. Huntington,	2 80
Brooklyn, Clinton Ave. Cong. ch., A.	
S. Barnes, 100; do. Thos. Harbi-	
son, 5;	105 00
Buffalo, Westminster Presb. ch.	10 00
East Bloomfield, Cong. ch. and so.	
m. c.	21 93
Elma, Mrs. E. S. A. Bancroft,	2 00
Flushing, 1st Cong. ch. and so. m. c.	10 22
Franklin, 1st Cong. ch. and so.	15 38
Gainesville, Cong. ch. and so.	6 50
Honeoye, Cong. ch. and so.	56 00
New York, Ch. of Disciples, 10; Mrs.	
C. P. Stokes, to const. Rev. JAMES	
MATHEWS and ANNA GIBSON,	
H. M., 150; A lady friend, 5; New	
York Observer, 3;	168 00
North Evans, J. M. Cleghorn,	8 90—789 51
NEW JERSEY.	
Plainfield, Mrs. Oren Johnson,	10 00
Legacies. — Morristown, James D.	
Johnson, by Theodore Little, Ex'r,	2,564 71
	2,564 71

PENNSYLVANIA.

Farmington, A. Cowles,	5 00
Philadelphia, Central Cong. ch. and so.	63 25; F. Parker, 5;
Van Buren, Penn., Synod-Cumberland Presb. ch.	33 00—106 25

DISTRICT OF COLUMBIA.

Washington, A friend,	1 00
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OHIO.

Andover, Cong. ch. and so.	7 07
Austenburg, The young ladies of Grand River Institute,	13 30
Bellevue, Cong. ch. and so.	17 50
Brownhelm, George Wells,	5 0
Cincinnati, X. Y.	20 00
Freedom, Cong. ch. and so. 2.50; H. K. 5; J. C. B. 5;	13 50
Gomer, Welsh Cong. ch. and so., for Mexico,	52 25
Orwell, Rev. Wm T. Richardson,	5 00
Painesville, Cong. Miss. Soc., Lake Erie Sem.,	12 52
Parisville, Welsh Cong. ch. and so.	17 15
West Andover, Cong. ch. and so.	14 00
Yellow Springs, "E."	15 00—191 59

ILLINOIS.

Aurora, 1st Cong. ch. and so.	28 72
Buffalo, J. A. Mason, to const. Mrs. J. M. GRARY and KATE HALE, H. M.	250 00
Chicago, Plymouth Cong. ch. and so.	58 97; Central Cong. ch. and so. 21;
Lincoln Park Cong. ch. and so. 19;	
Bethany, Cong. ch. and so. 15; 47th Cong. ch. and so. 5;	118 97
Galeburg, 1st Cong. ch. and so.	125 75
Henry, Cong. ch. and so., of wh. from Huldah Hoyt, 1;	8 50
Joy Prairie, Cong. ch. and so., of wh. 50, to const. Rev. EDWARD S. STEELE, H. M.	90 00
Oak Park, Cong. ch. and so.	50
Prospect Park, Cong. ch. and so.	8 00
Rockford, Thos. D. Robertson,	50 00
Rock Island, A friend,	10 00—690 44

MICHIGAN.

Ann Arbor, 1st Cong. ch. and so.	68 06
Covert, Cong. ch. and so. in c.	3 60
Detroit, 1st Cong. ch. and so.	416 48
Hopkins, 1st Cong. ch. and so. 10; 2d Cong. ch. and so. 5;	15 00
Port Huron, 1st Cong. ch. and so.	43 51—546 65

MISSOURI.

St. Louis, 1st Trin. Cong. ch. and so., of wh. 106.48 for Japan,	286 48
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MINNESOTA.

County Line, Cong. ch. and so.	2 25
Marine Mills, Cong. ch. and so.	5 25
Marshall, Cong. ch. and so.	15 90
Minneapolis, Plymouth Cong. ch. and so.	34 77
Winebago Agency, Cong. ch. and so. 2.25; Rev. R. S. Armstrong, 5.50;	7 75—65 92

IOWA.

Chester Centre, Cong. ch. and so.	31 10
Dubuque, Cong. ch. and so.	12 45
Edgewood, N. G. Platt,	10 00
Eldora, Cong. ch. and so.	10 05
Mason City, A friend,	5 00
Monticello, Cong. ch. and so.	16 15
Nevin, Cong. ch. and so.	2 10—86 85

WISCONSIN.

Beloit, 1st Cong. ch. and so.	29 15
Boscobel, Cong. ch. and so.	12 00
Braut, Mrs. Mary B. Scott,	2 55
Brodhead, Cong. ch. and so.	8 25
Lacaster, Cong. ch. and so.	12 85
Prescott, Cong. ch. and so.	8 31
St. Cloud, Mrs. P. A. Shattuck,	10 00
Warren, Cong. ch. and so., add'l,	8 00—91 11

KANSAS.

Bavaria, Cong. ch. and so.	3 85
Brookville, Cong. ch. and so.	15 00
Graham, A friend of Jesus,	1 00
Oswatimie, Cong. ch. and so. 2.37; Rev. S. L. Adair, 6.63;	9 00—28 85

OREGON.

Forest Grove, Cong. ch. and so.	7 00
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CALIFORNIA.

Oakland, 1st Cong. ch. and so.	42 00
San Francisco, Plymouth Cong. ch. and so.	60 00—102 00

WASHINGTON TERRITORY.

White River, Cong. ch. and so.	3 60
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DAKOTA TERRITORY.

Fort Sully, Shiloh ch.	1 21
Yankton, Cong. ch. and so.	21 95—23 16

WYOMING TERRITORY.

Cheyenne, Cong. ch. and so.	25 00
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MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, Treasurer.	
For several missions, in part,	6,953 93

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer,	1,600 00
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MISSION SCHOOL ENTERPRISE.

MAINE. — Waterford, Cong. s. s.	2 40
NEW HAMPSHIRE. — Kingston, Cong. s. s.	10 00
VERMONT. — Coruwall, Cong. s. s. 10.05;	
Hartland, Cong. s. s. 10; New Haven, Cong. s. s., for Kiyoto Training School, 32;	52 05
MASSACHUSETTS. — Andover, Teachers and pupils of Abhott Academy (of wh. for schools in Harpoot, 100; for Rev. R. A. Hume's school, Ahmednuggur, 90.55; for Theo'l student in care of Rev. Isaac Pier-son, China, 25), 215.55; Boston, s. s. of 2d ch (Dorchester), 30; Brookline, "Beth- any sisters Bible Class," Harvard ch., for school at Amasia, Turkey, for six mos. 26; Oldtown, Mission Band for hoy at Marsovan, 40; West Boxford, Cong. s. s., for a Zulu school, 7.95;	319 50
CONNECTICUT. — North Coventry, A. Kings- bury,	10 00
NEW YORK. — Amsterdam, Ladies' Miss'y Assoc. Presb. ch. 132.50; Infant School, do. 15 (both for Rev. L. D. Chapin's school, China), 147.50; Miller's Place, Cong. s. s. 4; New York, Ch. of the Disciples, for scholar in Harpoot, Turkey, 33.97; Olivet s. s. Miss. Assoc. for scholar in Harpoot, Turkey, 20;	205 47
NEW JERSEY. — Orange, Trinity Cong. s. s., for school at Aintab,	10 00
OHIO. — Freedom, Cong. s. s.	5 00
MICHIGAN. — Calumet, Cong. s. s., for Kiyoto, 15; Litchfield, Cong. s. s., for the Dakotas, 1.30;	16 30
DISTRICT OF COLUMBIA. — Washington, Eph- athia s. s. 57.39; 1st Cong. s. s., for sup- port of student at Harpoot, 35;	92 89
CANADA. — Montreal, Abner Kingman's s. s. class, for a pupil in Mr. Hume's school,	10 00

Donations received in June,	20,371 35
" for the Debt, in June,	14 00

Legacies received in June,	2,285 85
	7,655 45

	\$27,941 30
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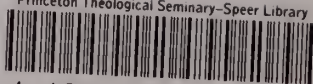
Total, from Sept. 1st, 1877, to June 30th, 1878,	\$343,673.53
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Missionary Herald

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